6: Wheeler-Voegelin E-4 (no date) 1955-56
NR13 Northern Paiute NR13
Klamath NR10

Charles Preston, a Klamath Indian (who himself said he had interpreted), as well as other Klamaths. Witnesses also said proceedings were from English into Chinook jargon into Klamath. See Court of Claims E-344, pp. 223-237, 302-303, 712, 764, 783, 971; Klamath Boundary Commission, p. 12. K 648

17. Huntington reports that 710 Klamaths, 339 Modocs, and 22 Yahuskins assembled for treaty negotiations in October (RCIA 1865 [CDS #1248] p. 270). Capt. William Kelly, then commanding Ft. Klamath, in a letter written the day the treaty was signed, says: N K 648 162

"All of the Klamaths, including their slaves were present, and the following is the numbers of the tribes present, viz, of the Klamaths 133 males over fifteen years of age, 286 women, and 214 children. [Total 633 Klamaths, as against Huntington's 710.]

"Of the Modoc's there was present 46 men, 15 women, and 16 children. About 40 of the Modoc warriors were absent with the women and children in their own country. They have about the same proportion of women and children as the Klamaths. [Total 77 Modocs, as against Huntington's 339.]

"There was present of the Snakes [Yahuskins] 11 males over fifteen, 5 women and six children." [Total 22; agrees with Huntington's total] (NA. WDC. DP. K-68-1864.)

18. In all probability the Yahuskins came to the proceedings with the upper Sprague River Valley Klamath group which, in 1864, lived near the head of Sprague River in the vicinity of the present Bly, Ore. (see below). A Court of Claims Klamath witness who had attended the 1864 treaty signing stated in 1926: "There is a lake [Agency Lake] at Go-was-te, and we from Bly came down there — Paiutes too [italics ours]. We of the Bly people came and camped around by that spring there back of Go-was-te; we camped there, and the Klamaths camped near the lake... Then they all moved up to Council Grove and camped all around the Creek where Seldon [Kirk] lived" (Court of Claims E-344, pp. 146-147; see also p. 827). N K 361 484 648

19. Huntington arrived at Ft. Klamath Oct. 9, 1864 (RCIA 1865 [CDS #1248] p. 270).

20. Native accounts recorded in the 1920's and '30's of what went on at the treaty proceedings of 1864 (Court of Claims E-344, pp. 223-237, 302-303, 695-696, 783, 827, 952, 1034, 1050) are sketchy and often garbled; the witnesses had been mostly young children when they attended the treaty negotiations. However these are the only accounts we know of, except for a little material in the Klamath Boundary Commission report of 1896. This latter contains statements from some of the actual treaty-signers who, by 1896, were quite aged. N K 114

early in the morning and caught them, were back by sunrise, and spent the rest of the day roasting, drying, and pounding them and putting them in bags to be cached for the winter. In the evening the men and women gathered for gossip and gambling.

For the rest of the summer the families wandered off by themselves again. July was the month when ground hogs were considered to be the best. Currants and other berries were picked and eaten as they ripened. Fish were caught in the streams. Any game which was encountered was killed and eaten. The families often wandered up toward Seneca and John Day and hunted deer in the timber. In the fall some of the families went up to Canyon City, the men to hunt elk and the women to pick huckleberries.[6]

Around the first of September the families began to turn south to the vicinity of Malheur Lake and Saddle Butte. Everyone wanted to be on hand when the *wada* (Suaeda depressa var. erecta Wats.) ripened. This was one of the staple seeds and was picked in large quantities for winter consumption. Probably the largest number of people came together at this time and there were many festivities, including circle dances and games of all kinds. Other seeds were gathered at the same time or a little later: *su.nu.*—saltbrush, *tomomi* (unidentified), *i'ape* (Chenopodium), and *wata* (Chenpodium Album L.). From the lakes many people went to Crow Camp to pick chokecherries, which were made into cakes and sun-dried for winter. At this time there were also communal antelope and rabbit drives.

By the first of November the families started to collect their cached foods and to move into their winter camps. Sites were selected which had a spring or some other source of water, a good supply of wood, and where it was known that there was not likely to be a heavy snowfall. Most of the camps were at the foot of hills or in protected regions near the lakes. Here tule mat houses were set up. (During the summer sagebrush enclosures were the only types of structure used.)

The size of the camps ranged from three to ten households. The people who wintered in these camps did not always return to the same place and hence the personnel of the groups changed from year to year. The constituent households of a camp were sometimes related. For example, the group who used to winter at what is now the P Ranch consisted of about six households. Household 1 was made up of a man and his wife, an unmarried daughter, and a divorced son and his child. Household 2 consisted of a man, his wife and children, and an unmarried brother. Household 3 consisted of a man and his wife and his two unmarried brothers and one unmarried sister. The last two households were married couples with their children. The man in Household 1 was the father of the wife in Household 3. Other than this there does not seem to be any kinship tie between the different house-

[6] During these wanderings they were technically in the terrain of the Hunibui Eaters and Elk Eaters, but inasmuch as these people wandered to the south to get crickets and sometimes to get *wada* there was reciprocal exchange.

7: Whiting E-5 (1936-1938) 1950
NR13 Northern Paiute NR13

together in the hills outside Burns, living in crude tule or gunnysack "wickiups." They could no longer support themselves by collecting and hunting, because most of the land was privately owned and much of the game had disappeared. They were forced to depend partially on the garbage cans of the town of Burns. Some of the men and women found work in the brewery which was the first flourishing industry of the town[18] and were paid by being allowed to tap off as much beer as they could drink at the end of a day. Some worked on the ranches, the men haying and helping tend cattle and sheep and the women helping in the kitchens. In 1924 the government sent Captain Tastall, the new agent at Warm Springs, to make a report on the conditions at Burns. He found the Indians hungry and diseased. As a result of his report nineteen army tents were sent to Burns and set up to replace the old camps. Later twenty two-room houses and a church were built and a school was set up for the children. In 1928 the school was closed, and an attempt was made to enter the children in the public school in Burns. The white residents, however, refused to admit them on the ground that they all had trachoma, tuberculosis, and venereal diseases. Donegan was sent to Washington to protest against their inclusion in the public schools and, as a result, another Indian school was started and a doctor and field matron were put in charge of the camp.

In the last ten years a Catholic priest named Peter Hoyle, who was said by residents of Burns to have been defrocked and run out of Burns, has taken up his residence in the Indian camp and has attempted to help the Indians recover the Malheur Reservation. He convinced them that they had a case against the government and promised them money if not land. As a result of his work the government built a group of new houses on the north side of Burns where it was possible to irrigate the land. A new agent was sent out who was instructed to teach the Indians to become farmers, a task which appears now to be impossible.

Hoyle viewed this action on the part of the government as a gesture of appeasement and an attempt to stop the suit for the recovery of the reservation. He tried to persuade the Indians not to accept the offer but to hold out for more. Half the camp, however, did not agree to his policy and moved into the new houses. The rest remain in the old camp.

In all, the present population is about 110 or an average of 5.5 individuals per house. Of these about ten are over sixty-five. The majority of the families are direct descendants of the old Wada Eater band. Two of the old inhabitants belong to the other bands—one to the Tagu Eaters and the other to the Hunibui Eaters. Many of the families are related to families of the Ground Hog Eater band at Fort Bidwell, and the Hunibui Eater band, many of whom are now at Warm Springs.

[18] According to local history, the town of Burns grew around a beer keg. All the settlers used to meet in a little store which made and sold beer and which was named in honor of the Scotch bard, Robert Burns.

7: Whiting E-5 (1936-1938) 1950
NR13 Northern Paiute NR13

magically so that they could be easily killed. The antelope power of one man manifested itself in an ability to run fast. He was able to kill mountain sheep with his feet and hands. Two women also had antelope power and were swift runners. They seem, however, to have used their power merely to win foot races.

The firearms used by the whites against the Paiutes in the latter half of the nineteenth century were another problem which the Paiutes had to face. Against bullets, their bows and arrows were of little use. To most men it seemed suicidal to fight against such odds, but some men had supernatural power which made them bullet proof. Since bullets could not hurt them, they were able to hold off companies of soldiers while the women and children escaped. They inspired the other men and led them in raids against the whites. Women also had this type of power and could be killed only by stoning.

Some individuals had love power, by which they could make anyone succumb to their charms. It was employed primarily by old men and women to win young lovers.

Those persons who had "bad power," i.e., sorcery power, could use it to hurt others. They could make sick or kill any person they did not like. They were often referred to as "people eaters."

I gathered information about ninety individuals, living and dead, who had power. Of these the largest group were bullet proof; the next largest group were doctors and people accused of being sorcerers. Of the other types of power there were but few representatives.[3]

Before the reservation was established, the population which wintered in Harney Valley was about two hundred. After this time, members of other bands joined the Harney Valley group. According to the author's estimates, about eighteen per cent of the total population had power at any given period. Two per cent were doctors, and seven per cent were reputed sorcerers. The percentage of bullet proof men is very difficult to compute. It is evident, however, that before the reservation was established, when there was constant friction with the whites, they far outnumbered any other group. There is some evidence that there were arrow proof men at an earlier period. In the last ten years there have been five people with bullet proof power living in Burns, as against three doctors and eight or nine persons accused of sorcery.

The spirit agent who befriends the individual may be an animal, a meteorological phenomenon, a plant, or some material object. The following list, though probably far from complete, gives a sample of the supernatural agents who, within

[3] In actual numbers, thirty-four had bullet proof power (four of these being also doctors); twenty-four were doctors; twenty were accused of sorcery; four had power over snakes; two had power to run fast; one had power over antelope; two had power to let blood; two had power over bears; one had power over fire; one had power to control weather; and one had power in hunting.

756
776 tion with them. Supernatural spirits never appear to, nor are they ever heard by, anyone but those upon whom they bestow power.

Acquiring Shamanistic Power

756 Both men and women acquire and exercise shamanistic power. A shaman of either sex is a puhágam. The power possessed by either a man or a woman is likewise known by a single term, puhá. The ratio of male to female shamans, as well as the proportion of practitioners to the total population, no doubt varied considerably from generation to generation. There are at present at Pyramid Lake, in a total population of nearly five hundred, eight shamans. Three of these are women. On the Walker River Reservation, where the population is about the same, there are seven shamans, five of them women, one of whom is a Shoshoni. In past generations, female shamans do not seem to have ever outnumbered the men.

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162 In an attempt to arrive at some idea of the total number of shamans and the ratio of men to women practitioners, I asked
562 informants to name all who could be remembered as possessing power for curing purposes. The results at best are only approximate, but some conception of the frequency with which men and women become shamans is suggested. At Walker River several people, after a lengthy discussion among themselves, were able to name twenty shamans who were living about 1900. Of these, five were women. Three of the men were said to have been much more powerful shamans than the others. No doubt the population was somewhat greater at that time than at present, but figures are not available. Joe Green was able to name nineteen shamans living at Pyramid Lake about forty years ago. Of this number, two were women. At that time the population on this reservation was nearly seven hundred.

All informants were certain that in former years the number of shamans was considerably greater than it is today. Consequently, these estimates may serve only as a clue to the proportion of shamans, perhaps in the order of twenty to seven hundred people, at the same time giving a rough idea of how many of the shamans were women. Obviously, these ratios must have shifted from decade to decade.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

APPENDIX 2. NOTES ON THE NORTHERN PAIUTE

BY

LLEWELLYN L. LOUD

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The territory within the limits of Nevada now inhabited by the Northern Paiute includes the counties of Washoe, Humboldt, Pershing, Churchill, Lyon, Storey, Ormsby, Douglas, and Esmeralda, a total of 27,239 square miles, or one-third of the area of the state. Within these counties there was, in 1910, an Indian population of 3353, including 536 Washo and 60 Mono.[39a] This would make 9 Indians per 100 square miles. How the present population compares with the population of primitive times is a matter for speculation.

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[161]

NORTHERN PAIUTE BANDS

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The Northern Paiute were divided into numerous bands of one hundred or more individuals each, so that individuals of one kin kept together in their seasonal travels in search of food. The Handbook of American Indians lists 61 of these bands,[40] but only about half of them are really Northern Paiute, the others being located in Mono or Shoshoni territory. Natches gave a list of bands, or "families" as he called them, as follows.

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sai'i, short form of sai-duka'a, "tule-eaters," a mythical people formerly living in various parts of Nevada. The Handbook gives what appears to be the same name, Saidyuka, as a band of eastern Oregon.

neme, "people" or "person," the Northern Paiute name for their own people from Walker lake, Nevada, to Snake river, Idaho. They call their language numa. Another name for themselves, at least those from Humboldt lake to Oregon, was agitsi'i.

[113]

[39a] Indian Population United States and Alaska, 1910, pp. 23, 28. U. S. Census Bur., 1915.

[40] Handbook of American Indians, Bull. 30, Bur. Am. Ethn., pt. I, 1907; pt. II, 1912. Names of bands and data regarding them are found in articles as follows: Mono-Paviotso (including Snakes and Saidyuka of Oregon), Paviotso, Sawagativa, Itsaatiaga, Toiwait, Kosipatuwiwagaiyu, Kuyuidika, Pamitoy, Laidukatuwiwait, Genega, Watsequeorda, Winnemucca (The Giver), Warartika, Tonoyiet, Tosepe, Wahi, Tupustikuttch, Tubianwapu, Hadsapoke, San Joaquin's Band, Odukeo, Petodseka, Tosarke, Poatsituktikutsh.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

sawa-kate, "sage-tip," name of Winnemucca mountain. Handbook gives Sawagativa, "large hill," as the band about Winnemucca.

idza'a-teaga-tekade, "Coyote-canyon-eaters." Name taken from a canyon near Unionville, where there are many squirrels. Equivalent of Itsaa-tiaga of the Handbook.

kepA-tekade, "squirrel-eaters" of Granite Spring valley.

toi-tekade, "cat-tail-eaters," the Indians of Stillwater slough. Natches knew of Indians living on a sand hill in the level plain near the stage station. Within half a mile of the slough there are many sand hills which were formerly inhabited, especially by the people who fought Wolf and Coyote (see page 161). The Handbook gives Toi-wait as a band of 400 living in 1870 about the lower sink of the Carson. kusi-pa'a-tepiwakayukU, "muddy-water-village," is a more correct orthography of Kosi-pa-tuwiwagaiyu, "muddy water place" given in the Handbook as a band, but more properly a village.

woitsi-tekade, "Wadsworth-eaters," the people living on Truckee river near Wadsworth, which has the Northern Paiute name of woitsi.

kuyui-tekade, "sucker-eaters" of Pyramid lake. The Handbook gives the same name Kuyui-dika as a band living near the site of Wadsworth and otherwise known as "Wunamuca's band."

nodi-tekade, "Mason valley-eaters," probably the same band as those called in the Handbook the "Pam-mi-toy, 'western tule eaters.' A Paviotso band formerly in Mason valley, W. Nev.; so called because a lake in this valley, now dry, formerly yielded tule." However, toy is the cat-tail, *Typha latifolia*, not tule.

agai-tekade, "trout-eaters," of Walker lake.

MANNER OF LIVELIHOOD

Gilbert Natches, the Northern Paiute informant, said that he was born to the north of Humboldt lake, at Toy. The name of the place is ô-tI-ga-du-tU, which is presumed to be site 6 of plate 1, although ô-tI-ga-du-tU is also the name for the gravel ridge opposite Toy (see sites 7 and 8 and dotted areas of plate 1). The band of which Natches was a member lived at this point and sometimes at the outlet of the lake. From these bases the band journeyed far and wide with the seasons.

Hunting.—Game was hunted more or less in all seasons. In early spring they went to the mountains to get ground squirrels. It was not

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
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APPENDIX III. STATISTICAL DATA

Table 1 below contains information about the communities where peyote meetings were held. The numbers at the left side correspond with those on map 1, and indicate the order in which Indians of different villages accepted peyotism. The spread was irregular and some distant villages received the cult before those near its starting point. The columns concerning tribal affiliation of

TABLE 1

ORDER OF CONVERSION BY COMMUNITIES

Communities	Tribal affiliation of sponsor of meeting	Tribal affiliation of majority of community	Distance in miles to meetings held previously	Total population of community	Tota' peyote cult membership in community
1. Schurz	Paiute	Paiute	0	440	20
2. Gardnerville	Washo	Washo	81	281[a]	81
3. Wellington	Paiute	Paiute	33	57	33
4. Yerington	Paiute	Paiute	23	142	28
5. Coleville	Paiute	Paiute-Washo	23	74	34
6. Fallon Reservation	Paiute	Paiute	44	146	25
7. Mono Lake	Paiute	Paiute	55	133[b]	27
8. Bridgeport	Miwok	Paiute	20	55	10
9. Woodfords	Washo	Washo	15	80	11
10. Carson City	Washo	Washo	17	128	5
11. Nixon	Paiute	Paiute	61	350	13
12. Fallon	Shoshone	Paiute	15	112	9
13. Lake Tahoe	Washo	Washo	25	—[c]	
14. Bishop	Paiute	Paiute	63	250	4
Total				2257	300

[a] Including Douglas County.
[b] Including Benton and Leevining.
[c] Only summer home; population listed under winter-home towns.

sponsors of meetings and of majority of members of the communities reveal that in two instances "foreign" Indians, Miwok and Shoshone, living among Paiute were responsible for first meetings held in their adopted villages. The column headed "Distance in miles to meetings held previously" indicates the extent of travel required of members who attended nearly all of the early meetings and shows the distances that Indian news passes along their grapevine news system. The two

[text continues on middle of p. 123]

TABLE 2

PARTICIPATION IN PEYOTE CULT BY TRIBES

(From Newberne, pp. 33–35, unless otherwise indicated; cf. table 8.)

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Tribes	Peyotists (percentage)
Arapaho, Cheyenne (Cantonment Agency)	90
Cheyenne, Arapaho (Cheyenne and Arapaho Agency)	75
Lower Yanktonai Sioux (Crow Agency)	2
Sioux (Fort Peck Agency)	0
Sioux (Fort Totten Agency)	1
Goshute (Goshute Agency)	45[a]
Potawatomi, Winnebago (Grand Rapids Agency)	35
Menominee (Keshena Agency)	3
Iowa, Kickapoo, Sac and Fox (Kickapoo Agency)	40
Apache, Comanche, Kiowa, etc. (Kiowa Agency)	75

[a] Corrected by letter from A. L. Robertson, Subagent, dated at Ibapah, Utah, September 21, 1938.

(*Concluded on next page*)

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TABLE 2—*(Continued)*

Tribes—*(Continued)*	Peyotists (percentage)
Chippewa (Leech Lake Agency)	5
Yanktonai Sioux (Lower Brule Agency)	0
Omaha (Omaha Agency)	90
Little Osage (Osage Agency)	50
Oto and Missouri (Oto Agency)	50
Pawnee (Pawnee Agency)	20
Northern Cheyenne, Brule Sioux (Pine Ridge Agency)	5
Kaw, Ponca, Tonkawa (Ponca Agency)	60
Prairie band of Potawatomi (Potawatomi Agency)	16
Rosebud Sioux (Rosebud Agency)	0.7
Eastern Shawnee, Otawa, Quapaw, Seneca, Wyandotte (Seneca Agency)	2
Absentee Shawnee, Mexican Kickapoo (Shawnee Agency)	10
North Arapaho, eastern band of Shoshoni (Shoshoni Agency)	7.5
Sisseton and Wahpeton Sioux (Sisseton Agency)	0
Capote and Moache Ute (Southern Ute Agency)	5[b]
Sioux (Standing Rock Agency)	0
Northern Cheyenne (Tongue River Agency)	35
Uinta, Uncompahgre, and White River Ute (Uinta and Ouray Agency)	50
Capote and Moache Ute (Ute Mountain Agency)	90[b]
Winnebago (Winnebago Agency)	38
Ponca, Santee Sioux, Yankton Sioux (Yankton Agency)	20

[b] Corrected by letter from S. F. Stacher, Superintendent, dated at Ignacio, Colorado, October 30, 1939, which agrees with personal observations made in January, 1938.

columns on the right contain total population figures and the number of converts in each community. Irregularity is the characteristic feature revealed by table 1.

Table 2, above, presents the available information on the percentage of the Indian population of various tribes and agencies who have become members of the peyote cult.

In the following table (table 3) the percentage of peyotists and nonpeyotists in the several cate-

[text CONTINUES ON top OF p. 125]

TABLE 3

PARTICIPATIONAL STATUSES AMONG 1000 INDIVIDUALS IN ANALYZED TOWNS AS OF NOVEMBER, 1938
(In percentages)

Categories	733 Nonpeyotists	267 Peyotists	267 Peyotists	
			88 Active	139 Inactive
Prosperous	5.3	5.7	10.2	3.8
Poor	3.4	4.1	3.4	4.4
Energetic	5.4	5.6	9.0	3.8
Lazy	2.8	3.6	4.5	3.0
Heavy drinkers	6.6	7.7	10.2	6.3
Never drink	1.7	2.0	3.4	1.3
Active Christians	6.0	4.4	4.5	4.4
Shamans	1.3	2.0	2.3	1.9
Councilmen	1.0	0.8	1.1	0.6
Mixed-bloods	13.1	10.9	5.7	13.8

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Washo NT20

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TABLE 4

Analyzed Communities

(P, Paiute; S, Shoshone; W, Washo; O, Others)

Groups	Fallon Reservation			Fallon Town Colony			Gardnerville			Douglas County			Mason Valley		Smith Valley			Mono County				Total by tribes				Total
	P	S	O	P	S	O	P	W	O	P	W	O	P	O	P	W	O	P	W	S	O	P	W	S	O	
Total population	108	35	3	97	12	3	1	128	4	5	135	8	140	2	51	3	3	213	15	11	18	620	281	58	41	1000
Peyotists active in Washo-Paiute cult	2	6		1	2		1	9		1	13		4		5	2		31	8		3	45	32	8	3	88
Full-blood individuals	2	6		1	2		1	5		1	12		4		5	2		31	8		3	45	27	8	3	83
Full-blood households	1	2		1	1			4			5		1		3	1		20	2		2	26	12	3	2	43
Mixed-blood individuals								4			1												5			5
Mixed-blood households								2			1												3			3
Attended other meetings before Washo-Paiute cult					2						1												1	2		3
Attended other meetings after Washo-Paiute cult								1															1			1
Individuals married intertribally	2	2					1	2		1	2							2	2		2	6	6	2	2	16
Peyotists inactive in Washo-Paiute cult	16	1		5	1			52	1	1	3		24		24		2	26	3			96	58	2	3	159
Full-blood individuals	16	1		5	1			35	1		3		24		24		2	22	3			91	41	2	3	137
Full-blood households	9	1		2				15			2		10		9			9	1			39	18	1		58
Mixed-blood individuals								17		1								4				5	17			22
Mixed blood households								4		1								2				3	4			7
Attended meetings before Washo-Paiute cult								1	1						1							1	1		1	3
Attended only other meetings	7							1														7	1			8
Attended other meetings after Washo-Paiute cult								4	1						7							7	4		1	12
Individuals married intertribally				1	1			2	1	1					2		2	1	1			5	3	1	3	12
Nonpeyotists	90	28	3	91	9	3		67	3	3	119	8	112	2	22	1	1	161	4	11	15	479	191	48	35	753
Full-blood individuals	89	26	3	85	7	3		55	1	2	115	8	106	2	20	1	1	102	3	11	14	404	174	44	32	654
Full-blood households	35	12		47	3			22		1	52		49		10			54	2	6		196	76	21		293
Mixed-blood individuals	1	2		6	2			12	2	1	4		6		2			59	1		1	75	17	4	3	99
Mixed-blood households		1		4	1			7		1	3		4		2			27	1			38	11	2		51
Individuals married intertribally	2	2		4	1				3	1	9		2	2	2	1	1	14			15	25	10	3	21	59

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

gories, and the percentage of active and inactive peyotists as of November, 1938, are given. For example: Of the 753 individuals in the analyzed communities who opposed peyote, 5.3 per cent were prosperous; of the 247 who had joined the peyote cult (attended two or more meetings), 5.7 per cent were prosperous. Of the 88 active peyotists in November, 1938, 10.2 per cent were prosperous; and of the 159 apostate or inactive peyotists, 3.8 per cent were prosperous. There is some question about those listed as heavy drinkers. Most of those considered exceptional enough to be put in this category were the ones who landed in jail, except for certain peyotists who confessed to having been extremely intemperate. Peyotist former drunkards (self-styled) might not have used more

TABLE 5

OTHER PEYOTIST COMMUNITIES

(W, Washo; P, Paiute)

Categories	Carson City (W)	Nixon (P)	Schurz (P)	Bishop (P)	Woodfords (W)	Total by tribes (W)	Total by tribes (P)	Total
Total population	128	359	440	250	80	208	1049	1257
Active peyotists	—	13	—	4	6	6	17	23
Inactive peyotists	5	—	20	—	5	10	20	30
Nonpeyotists	123	346	420	246	69	192	1012	1204

The totals of tables 4 and 5 are combined in the following table (table 6).

TABLE 6

TOTALS OF ALL PEYOTIST COMMUNITIES

Categories	Total from analyzed towns	Total from unanalyzed towns	Total from all peyotist towns
Total population	1000	1257	2257
Active peyotists	88	23	111
Inactive peyotists	159	30	189
Nonpeyotists	753	1204	1957

liquor than others who were not singled out as being alcoholics. Those listed as heavy drinkers among the active peyotists stopped drinking when they joined the cult. This table indicates that peyotism has attracted a proportionate number of all the exceptional individuals in the Washo-Paiute community.

The results of an analysis, made November, 1938, of the principal communities where the peyote cult has attracted members are given in table 4 (opposite). Only persons fifteen years old or over are represented. The attitude of all Indians on official census rolls was determined by checking the rolls name by name with members and nonmembers, and by talking with most of those said to have been affiliated with the cult.

"Mixed-blood" includes all Indians listed on rolls as not full-bloods, besides a few whom the rolls listed as full-blood but whom the Indians said were mixed.

Peyotists, inactive, are those who had attended two or more peyote meetings, thus indicating more than curiosity, but who did not participate in cult rituals in November, 1938. Many were militantly opposed.

The totals of the adults of the five other communities where peyote meetings have been held are given in table 5 above. These figures are less exact than those in table 4 because the rolls were not checked. However, the names of peyotists were received from more than one source, and I contacted most of them.

The totals of tables 4 and 5 are combined in table 6.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

N W 162 171 T795

The totals of adult peyotists and nonpeyotists, by tribes, compared with the total population of Carson Agency, are given in table 7 below. The figures are slightly misleading because only peyotists aged fifteen or over are represented, whereas the figures for the nonpeyotists include all other Indians in the various tribes. These figures are fairly comparable to most of Newberne's (1925, 33–35), reproduced in table 2.

TABLE 7

TOTALS BY TRIBES FOR CARSON AGENCY

Categories	Paiute	Washo	Shoshone	Others	Totals
Total population	3487	747	1541	120	5895
Active peyotists	62	38	8	3	111
Inactive peyotists	116	68	2	3	189
Nonpeyotists	3309	641	1531	114	5595

The percentages of peyotists and nonpeyotists for Carson Agency are given in table 8 below. The figures in the first two columns to the left include only Indians aged fifteen or over. Percentages for the agency as a whole (column 3) represent the percentage of peyotists aged fifteen or over in the total population of the agency, and are comparable to Newberne's (see table 2).

TABLE 8

PERCENTAGES OF PEYOTISTS AND NONPEYOTISTS FOR CARSON AGENCY

Categories	In analyzed towns	In all peyotist towns	In agency as a whole
Active peyotists	9	5	2
Inactive peyotists	16	9	3
Nonpeyotists	75	86	95

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Table 9 below gives the figures for mixed-bloods in the various categories in the analyzed communities.

TABLE 9

MIXED-BLOODS IN THE ANALYZED COMMUNITIES

Categories	Total adults	Mixed-bloods	Mixed-bloods (percentages)
Total population	1000	128	12.8
Active peyotists	88	5	5.7
Inactive peyotists	159	22	13.8
Total peyotists	247	27	10.9
Nonpeyotists	753	99	13.1

Wadátkuht

103
361
[162]
[592]

5. Matá ("Metate") (Plate 1). This winter village was the most important village for the Honey Lake Valley Wadátkuht. It was here that the two contemporary headmen, Joaquin and Dick Wright, lived. Circa 1870 this village consisted of at least six separate "camps" (native houses) with a total population of approximately 34 people. Each household was made up of a single family, usually consisting of a man and his wife (or wives), their children, and in some cases the children's grandparents.

[312]
[343]
[171]

This village site is rather extensive as it reaches from the timber into sage desert for about ½ mile. The main water source, a spring, and the bedrock mortar were located at the edge of the timber with an earth-covered "sweat" (i.e., ceremonial) house (tipugon) nearby (Plate 1-d). This house was built by Dick Wright and Joaquin and would appear to be a Maidu influence.

[857]

Matá is located approximately ½ mile east of Milford. At the northern end of the village area a large granite boulder protrudes from the ground. It was upon this boulder that small children would slide with the result that the polished area may still be observed (Plate 1-c). Kitty Joaquin was born in a native house beside this boulder.

[172]

Recently a forest and brush fire swept the village area with the result that a very large number of stone projectile points, knives, scrapers, and similar specimens were picked up by local collectors. This village was apparently quite important even in ancient times. The archaeological designation for this site is Las-29 (T27N/R14E/ portions of Sections 25, 35, and 36).

[622]

6. Sohud[a] ("Willow Creek"). The headman of this camp at Doyle was Washo Jack, a Paiute man with a Washo wife. This camp appears to be unimportant and may have been nothing more than a family camp. It was extant circa 1900, but how much earlier it was occupied is not known. The precise location was not obtained, but Ike Northrup suggested that it was but a short distance west of Doyle. The territory south of Doyle belongs to the Washo who had a village approximately one mile to the south near the home of the late Harry Wilson, a Washo shaman. The Washo name for this latter village is Mehltútumi wadaiyo, meaning "Shady Place".

The archaeological site Las-83, immediately south of Doyle, appears not to have been the village of Sohud[a] as